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accepted by many, if not by a majority." Although found chiefly among the agricultural and fishing population, it is by no means uncommon in a town like Oban. Even a probationer of the church has been known to entertain the idea, but Dr. Maclagan declares that "no evidence is forthcoming of a licensed medical man having any belief in it." Most of the information concerning the Evil Eye was obtained from women, and that sex seems to furnish the majority of believers.

Provocatives, stimuli, and symptoms of the Evil Eye are described, together with innumerable preventives, antidotes, remedies, etc., many of which are curious indeed. An interesting and valuable part of this book consists in the Gaelic terms for the Evil Eye and beliefs connected with it, phrases used in speaking about it, etc. It accords with the genius of the Gaelic language that a common turn should be "an evil eye fell on him" (took him, settled on him, struck him). In certain parts of Ross, "a person desirous of avoiding reflection would say, 'I am not putting my eye in it.'" On pages 94-96 there is given (Gaelic and English translation) a tailor's exposition of the medical science of the folk. In one "cure," the witch of Endor—here "the witch Hendry"—is referred to. One of the names for this "folk-knowledge" is *eolas*; "making *eolas*" is not far from "making medicine" in the sense of some of the primitive peoples of America. *Eolas* is believed to be transmitted from father to daughter and from mother to son, but not from female to female. A curious side of the folk-lore of the evil eye is the use of urine as a preventive,—a quaint protective formula is cited on page 223. Dr. Maclagan confesses that he "is a believer in the Evil Eye only in so far as it may be a term for the natural selfishness of the human being, as a 'tender heart' is a recognized way of speaking of a nature apt to sympathy." He has certainly made a contribution of value to the literature of the subject.

Alexander F. Chamberlain.

The Irish Saga Library. Vol. I. THE COURTSHIP OF FERB. Translated by A. H. LEAHY. With Preface, Notes, and Literal Translations. Illustrations by Caroline Watts. London: David Nutt, 1902. Pp. xxxi + 101. Price 2/ net.

This neatly got-up little book begins auspiciously a series that cannot fail to be of interest both to the general reader and to the student of the folk-tale. The version of "The Courtship of Ferb" here given is Englished from the German of Professor Windisch's *Irische Texte*, and is probably "the first English translation of this very old Irish romance, whose earliest written version is found in the twelfth-century manuscript known as the book of Leinster." While the book was in type, however, Lady Gregory published in her *Cuchulain of Muirthemne* a short version (based upon Windisch) of this romance, under the title of the "Wedding of Maine Morgor." In the manuscript the first few pages are missing, but no essential of the tale itself.

"The Courtship of Ferb" is a *cante fable* (interwoven song and story), and the author thinks it "quite possible that the Irish form of *cante fable* was,

in some measure, the direct parent of the French form," a view from which Mr. Alfred Nutt expresses his dissent. The tale of "The Courtship of Ferb" occupies a secondary place in the cycle of romances treating of the heroic age of Ireland, compositions, which in their present form date from the seventh to the tenth century A. D., but are certainly based on older traditions, partly at least of pre-Christian origin. In "The Courtship of Ferb" "the supernatural is a mere incident, the tone of the story is more Homeric than mystical." The ballad version of the tale is of Ulster origin, while the prose version and some of the poems show Connaught sympathies,— the former is in the main the older. Among the personages of the story is Maev (or Medb), queen of Connaught, "the Irish Semiramis," who seems to have been a historical character, but "has finally become the Queen Mab of Spenser's 'Faerie Queene,' and of Mercutio's speech in 'Romeo and Juliet.'" Together with twenty or thirty other tales, "The Courtship of Ferb" forms the prologue to the *Tain bo Cualgne* or *Cattle Raid of Kellny*, the "Irish Iliad."

A. F. C.

FOUNDATION RITES. With some kindred ceremonies. A contribution to the study of beliefs, customs, and legends connected with buildings, locations, landmarks, etc., etc. By LEWIS DAYTON BURDICK. New York: The Abbey Press. 1901. Pp. 258.

Of wide diffusion is the custom of sacrificing a victim, with a view to promote the security of an edifice. In our own time, this is retained in the form of inserting in a corner-stone coins or documents, a usage which appears to be the survival of an original human offering. This rite, and similar ceremonies, Mr. Burdick has undertaken to illustrate by a collection of examples and citations, brought together from many sources; as appropriate mottoes, he has prefixed the biblical mention of the construction of the gates of Jericho, and the lines of Shakespeare in Henry VI. concerning him who gave his blood "to lime the stones together, and set up Lancaster." The author makes no pretence to treat exhaustively the extensive subject; he modestly gives his material as the results of a somewhat desultory reading; along with Robertson Smith and J. G. Fraser, reference is made to Grant Allen and Baring-Gould; the book is therefore by no means at first hand; yet the chapters will be found entertaining and instructive. It is part of the author's purpose to elucidate the motives which presided over the establishment of such customs. Here it seems likely that various sentiments and ideas coöperated. Without doubt, the most salient purpose was to obtain by the immuring or destruction of a victim a guardian spirit, who might tenant the building, and protect it against assaults. Thus (to add a notice not mentioned by Mr. Burdick), in the Middle Ages, and in modern times in the Orient, a saintly personage might be in danger of death at the hands of villagers, who desired to secure their locality against the loss, by travel or departure, of so powerful a friend. However, it is not to be supposed that in all cases the forfeiture of a life was part of every construction; such usage formed a ritual perfection, to which the